1: Whiting E-5 (1936-1937) 1941
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224 strangled by hand or are snared by means of a running noose
[851] tied to the end of a stick. A man sometimes constructs a small deadfall trap in the granary or dwelling to catch stray rats, but more frequently he sets a hunting dog on these pests.

224 If a man does not use a bow and dart or spear to kill small
262 animals, the belief about his blood does not strictly apply.
[826] He may eat them without harm. Many Kwoma, however, do not take the chance of eating something which has been killed even in this way, and give the meat to some other member of their family.

224 Opossums and birds of paradise are exceptions to the
703 lack of interest in small game. A man may expend consider-
237 able effort hunting these, not because of their food value, but
223 because they yield homicidal insignia. A man who has taken the head of an enemy is permitted to wear a band of opossum fur on his forehead and bird of paradise plumes in his comb. Hence a man who already has the privilege of wearing such insignia eagerly seeks them, and one who does not yet have the privilege seeks them to use in the future or to give to a *brother* or *uncle*.

252 Processing sago is a continual chore for Kwoma adults of
593 both sexes. The technique which they master during adoles-
885 cence has been described in the preceding chapter. The only change which occurs at adulthood is that the work group is composed of a man and his wife rather than of a brother and
[439] his sister. The habits of processing sago are maintained by
[476] the family's need for an everyday supply of sago flour, for a surplus to be traded with the river people for fish, and for
[796] contributions to necessary work bees and ceremonial feasts.

226 An adult woman continues to fish as she did during her
462 adolescence and childhood. Since marriage is patrilocal, she
[591] fishes in a new locale with the women of her husband's hamlet.
[433] The main fish supply comes from trade; consequently fishing
[467] is only a supplementary occupation in an economic sense and is engaged in primarily for recreation.

222 A woman supplements the larder with edible produce from
462 the forest. She collects the leaves of certain wild trees for use as greens; she searches in the dead butts of sago palms for

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never be a man but never mind. I'll just be a woman all my life until I die. I am afraid of being hanged, that's all. I am not going."

Finally, all the men of the subtribe and some from neighboring tribes met one night at the house tamberan near Var's house. Those who had already taken a head were dressed with homicidal insignia. Their faces were blackened with soot, bands of opossum fur were fastened around their foreheads, and bird of paradise plumes attached to combs bobbed from the backs of their heads. When all had arrived, a ceremonial soup was served, the special ingredients of which were supposed to make men bold and powerful fighters. It is so strong, the Kwoma believe, that a woman or child would die if they eat it. After eating, they broke up in small groups to plan the itinerary. It was decided to send a scout ahead to discover the lay of the land. After the scout had left, the men had nothing to do but wait until he returned the next day. Some went home, but many stayed and began to play ball. The game soon turned into a spontaneous rehearsal of the raid, as the men lined up in sides and threw the ball to each other, shouting and stamping their feet at the same time.

The next day the scout returned to say that the road to Sowal was impassable. The water was so high that it was impossible to walk there, but it was not high enough to go with a canoe. The raid was therefore called off. I think that if it had not been for many who, like Mar, feared punishment from the whites,[32] a way would have been found and the raid carried out.

[32] Not a few of the men opposed going on the raid because they feared that I would report them.

703 A homicide has the privilege of wearing cuscus fur on his head as an
237 everyday ornament and the plumes of several kinds of birds (bird of paradise was one kind) during the singsing. A man who had killed two men would wear the plumes of two birds at once. Women are forbidden to eat the flesh of
[262] these birds. Both Kum and War were homicides; each had killed an Urambanj. After admitting this, they hastened to add that these raids were retaliation for raids that the Urambanj had made on them and that the latter had started it.

726 They also have the usual New Guinea grievance battle where the sides line up, shout at each other from a distance, and throw spears until blood is drawn and then resume friendly relations.

462 We also have collected some scattered information on the division of labor by sex. Women get water and firewood, catch fish, make bags and do the cooking. Men hunt, and wash sago (women help in the preliminaries of washing sago). Both sexes garden. It is taboo for a man or his father
[269] or mother to eat a yam that he has planted or a pig that he has killed.
[274] Women can chew betel, but smoking is a man's privilege.
[502]

796 [534] sized trunk of a tree hollowed out and open at both ends. It is hung bottom up in the water and struck with a long heavy post wielded by two men.

The outline of another similar pit which has been filled in was seen beside the one now in use. This I was told had leaked badly. The new one has to be filled from any of several bamboo containers stuck under the 'banif' quite often.

[346] [778] In the house tamberan there is the same altar set up in the center with a small amount of shell money, two stubby bamboo flutes, and a wooden [538] [532] trumpet on top. Above it rises a 3' carved wooden figure of a woman. This is the woman for whom the ceremony is held. There is also a secondary [614] figure under the water drum less important than the one on the altar. These two are sugiliwas of the tug sib (Bangus).

Between 30 and 40 men are present when we arrive in the early afternoon. [535] [533] [534] They are singing and half-walking, half-dancing around the water gong counter-clockwise. The gong keeps up a steady boom-boom-boom with few interruptions even when new beaters relieve those who are tired. The men drop out from time to time to smoke or to chat so that no more than half are dancing while we are there. Later on in the evening we are told this is not so; everyone is dancing almost continuously. But the sun was hot and there were still many men to come, so it was being taken easily. Men from all of the Honowan sibs are present and also a few men of Koriasi and [703] [178] [554] Koriasi Tangwishamp. Only four of these were "savi talks". These four, however, were the regalia of a homicide which seems to point to the fact that killing for prestige still goes on in spite of government prohibitions. [726] These men may have won their letter in the prearranged fight with a small hamlet of Koriasi about three years ago. Six of the latter, four of them women and children, were killed then. (We haven't got this story straight yet for we have only recently stumbled on it).

Ornaments

301 Basic to the ornaments worn is a netted base (sawŋwé) onto which shells
286 are tied and sewn with bark string. The netting is from 4 to 11 rows wide,
287 narrowing on the ends. (Two of these net bases are required in bride price).
192 Shells, yasi (small cowrie shells) and asímangírí (larger ones), obtained
[583] by trade with the River people, are used for decoration in addition to their
[439] function as money.
[436]

The figure below, an ornament called nŋ́ masíkí (crocodiles head) is made from shells attached to the net base.

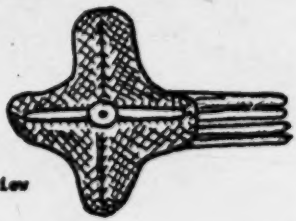
[562] An ornamented net bag for men worn only on ceremonial occasions is
[796] decorated with clam shell rings (amángurí), shell ornaments (vanyiví), yasi, asemangírí and lofu vafí (small turks heads made of wicker work).

[561] There are various types of hair ornaments which are privilege marks
[703] for the various age-grades; others are distinguishing homicidal insignia. The long tail feathers of the bird ofparadise (mano) are the most highly prized for ornamentation. They can only be worn however by a man who has
[858] killed a man or woman (taken a head) from another place. Children can wear gouria pigeon and cockatoo feathers, and wooden combs, but not the mano.

301 A kind of plaited work covers one wooden 3-pronged comb. The comb is
[561] only worn by those who have passed the second age grade ceremony. The white
301 plume (not the tail feather) of the bush fowl (afo foku) is attached
237

301 to the comb by pulling the quill down through a hole in the wood, and up
237 through another. The bird of paradise plume is worn instead only if the
[703] wearer has taken a head. The comb is worn standing upright in the middle of the head.

[192] nasîrî ninîd-- ornamental comb
[581]



front view

side view

301 Arm bands are decorated in various manners. Each has a wicker
285 base, (fikî) , made in the fashion of a turk's head knot. Fine stitches
[192] are made from palm spathes. Coarse stitches are made from split liana cord.

[237] A white (clam) shell ring (fulî) is fastened to the arm band. It is sewed
[192] to the wicker work of the band with two or three strands of thread. The rings vary in size from about one to two and a half inches.

302 Black paint on the face and forehead is worn only by homicides, but not
703 worn regularly.